



## **Readings in al-Qawaa'id al-Arba'ah (The Four Principles) : Part 1**

Text by

Shaikh ul-Islaam the Imaam and the Reviver  
Muhammad ibn 'Abdul Wahhaab (rh)

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From this treatise:

When you acknowledge that Allaah has created you for His worship, then know that worship is not regarded as such unless it is accompanied by tawheed, just as prayer is not regarded as prayer unless it is accompanied by purification (taharah). So when shirk enters into worship it corrupts it just like an impurity invalidates purification

## **Part 1: Introduction**

Shaikh Salih al-Fawzaan says:

All Praise is due to Allaah, may the peace and blessings of Allaah be upon our Prophet Muhammad, his family and his Companions.

To proceed:

This is an explanation of 'The Four Principles' written by Shaikh ul-Islaam, the Reviver, Muhammad ibn 'Abdul Wahhaab (may Allaah have mercy on him). Due to the fact that I did not find an explanation for the book, I decided to write one according to my capacity and ability.

May Allaah forgive me for any deficiencies in it.

### **TEXT**

#### **In The Name Of Allaah The Most Beneficent The Most Merciful**

I ask Allaah, the Most Generous, the Lord of the Throne, to protect you in this world and the Hereafter, and to bless you wherever you are and to make you from those who are grateful when they are given, patient when they are tested and those who seek forgiveness when they sin. For verily, those are the three signs of happiness.

### **EXPLANATION**

This is the book 'The Four Principles' which Shaikh ul-Islaam Muhammad ibn Abdul Wahhaab (may Allaah have mercy on him) has written. It is a short treatise and follows 'The Three Fundamental Principles' from the point of view of its necessity to be grasped by the students of knowledge.

'Principles' (qaawaid) is the plural of 'principle' (qaaidah) and it is the foundation from which many issues or branches spread out. And the general meaning of these four principles which the Shaikh (may Allaah have mercy on him) has mentioned is knowledge and recognition of tawheed and shirk.

So what is the principle regarding tawheed? And what is the principle regarding shirk? This is because many people have strayed in these two matters. So they stray with regard to the meaning of tawheed and shirk, each person explaining them according to his own desires.

However, that which is obligatory is to return to the Book and the Sunnah. So that this taq'eed may become correct and sound, taken from the Book of Allaah and the Sunnah of His Messenger (may Allaah's peace and blessings be upon him), especially in the two important matters of tawheed and shirk.

And the Shaikh (may Allaah have mercy on him) has not mentioned these principles from his own self or his own thoughts as many of those who have gone astray do. Rather, he has

taken these principles from the Book of Allaah, the Sunnah and seerah of the Messenger of Allaah (may Allaah's peace and blessings be upon him). So when you come to know and understand these principles, it will be easy for you to gain knowledge and recognition of tawheed, the reason for which Allaah sent His messengers and revealed His Books, as well as knowledge and recognition of shirk which Allaah has warned against and explained its danger and harm in this world and the Hereafter. This is a very important matter, rather knowledge of it is more obligatory for you than knowledge of the rulings of salaah, zakaah, the other forms of worship and the rest of the matters of the world. This is due to the fact that it is the foremost matter and the foundation. As well as the fact that salaah, zakaah, hajj and other forms of worship are not correct if they are not built upon the foundation of correct aqeedah, which is pure and sincere tawheed for Allaah, the Mighty and Majestic.

And he (may Allaah have mercy on him) has preceded these four principles with a great introduction which contains a supplication for the students of knowledge and an indication of what he is about to say.

He said: **“I ask Allaah, the Most Generous, the Lord of the Throne, to protect you in this world and the Hereafter, and to bless you wherever you are and to make you from those who are grateful when they are given, patient when they are tested and those who seek forgiveness when they sin. For verily, those are the three signs of happiness.”**

This great introduction contains a supplication for every student of knowledge who is learning the aqeedah, desiring by it the truth and avoidance of the misguidance of shirk. For verily, he needs Allaah to be his supporter in the world and the Hereafter, so that there is no way for calamities to misguide him, neither in the deen nor in the dunyaa. The Most High said:

*“Allaah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliyaa (supporters and helpers) are Taaghoot (everything that is worshipped besides Allaah).”* [al-Baqarah (2):257]

So when Allaah supports you, then you will be taken out from the darkness of shirk, kufr, splitting and heresy (illhaad) into the light of imaan, beneficial knowledge and righteous actions.

*“That is because Allaah is the Maula (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maula.”* [Muhammad (47):11]

So when Allaah supports you with His supervision, success and His guidance in the world and the Hereafter, then you will achieve happiness after which there will never be any misery. In the world He will support you with guidance and traversing upon the sound manhaj. And in the Hereafter He will support you by entering you into His Paradise eternally without fear, illness, misery, old age and calamities. This is the support of Allaah for His believing slave, in the world and the Hereafter.

His saying **“and to bless you wherever you are”**: When Allaah blesses you wherever you are, it is the greatest achievement. Allaah blesses you in your life, food, knowledge,

deeds and offspring. Wherever you are and wherever you turn, you will be accompanied by blessings. This is a great goodness and favour from Allaah, the One free and far removed from all imperfections.

His saying **“to make you from those who are grateful when they are given”**: This is in opposition to the one who is ungrateful of the bounty and disregards it. When many people are given a bounty they are ungrateful, they reject it and they spend it on the disobedience of Allaah, the Mighty and Majestic, and so it becomes a reason for their misery. As for the one who is grateful, then Allaah increases his bounty.

*“And (remember) when your Lord proclaimed: “If you give thanks (by accepting Faith and worshipping none but Allaah), I will give you more (of My Blessings).” [Ibraaheem (14):7]*

Allaah, the Mighty and Most High, gives increase to those who are thankful for His favour and bounty. So if you desire an increase in the bounties then thank Allaah, the Mighty and Majestic, and if you desire for the bounties to cease, then be ungrateful.

His saying **“patient when they are tested”**: Allaah, the Mighty and Most High, tests His slaves with calamities, adversities, enemies from the disbelievers and hypocrites. So they are in need of patience, not giving up hope, not despairing from the Mercy of Allaah, and being established on their deen and not to waver due to trials or submit to them. Rather, they are required to be established on their deen and to be patient upon whatever they undergo from difficulties along the course of the tribulations. As opposed to the one who when tested becomes unhappy, angry and despairs from the Mercy of Allaah. So this individual is given more tests and trials.

He (may Allaah's peace and blessings be upon him) said: **“Verily when Allaah loves a people He tests them. So whoever is pleased then he has pleasure (from Allaah) and whoever is displeased has His displeasure.”** [Reported by at-Tirmidhi (4/601), Ibn Maajah (4031) and Ahmad (5/428)]

And **“The greatest of the people to be tested are the prophets, then those most like them, then those most like them.”** [part of a hadeeth reported by at-Tirmidhi (4/601-2), ibn Maajah (4023), Ahmad (1/172,173-4,180,185), ad-Daarimee (2/320), ibn Hibbaan in his Saheeh (7/131), al-Haakim (1/41) and al-Baihaquee (3/372)].

The messengers, the truthful (siddiqoon), the martyrs (shuhadaa) and the believing slaves of Allaah were all tested but they were patient. As for the hypocrite, then Allaah has said about him:

*“And among mankind is he who worships Allaah as if he were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.” [al-Hajj (22):11]*

So the world is not always pleasing, luxurious, delightful, happy and successful. Allaah alternates these things between the slaves. The Companions were the greatest of this ummah, so what trials and tests were they afflicted with?

Allaah, the Most High, says:

*“And so are the days (good and not so good), We give to men by turns.”* [al-Imraan (3):140]

So the slave should be aware that when he is tested, then it is not something specific to him alone. These tests have occurred to the awliyaa of Allaah, so let him prepare himself, be patient and wait for the relief from Allaah. And the final outcome is for those who fear Allaah.

His saying **“those who seek forgiveness when they sin”**: As for the one who sins and does not seek forgiveness rather he persists in sinning, then he is a miserable individual. And refuge is sought with Allaah. However, as for the believing slave, whenever he commits a sin he rushes to seek forgiveness.

*“And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allaah and ask forgiveness for their sins and none can forgive sins but Allaah.”* [al-Imraan (3):135]

*“Allaah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards.”* [an-Nisaa (4):17]

And ignorance here does not mean lack of knowledge, because the ignorant one is not punished. But ignorance here is the opposite of understanding. So whoever disobeys Allaah is ignorant meaning deficient in understanding, intelligence and humanity. And he could be knowledgeable but he is jaahil from another viewpoint in the sense that he does not have understanding and firmness in matters.

His saying *“And repent soon afterwards.”* [an-Nisaa (4):17]

Meaning whenever they sin they seek repentance. There is nobody who is free from sinning but all praise is to Allaah that He has opened the door of forgiveness. So it is upon the slave to follow up sinning with repentance. But if he does not repent or seek forgiveness, then this is a sign of misery, so he despairs from the mercy of Allaah and shaytaan comes to him and says: “There is no forgiveness for you”.

The three above-mentioned matters are the mark of happiness. Whoever has been granted these bounties has achieved happiness and whoever has all or some of them denied from him is miserable.